

AJNABEE AURAT KE SAATH TANHAAI HARAAM HAI

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ki maqbool kitab hadees ke islahi mazameen urdu mein
se iska khulasa **GUJARATI** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمدہ و نصلى على رسوله الكريم - اما بعد.

Ek makan jaha ajnabee aurat ho to koi
ajnabee mard us ke saath tanhaai ke
andar na mile is ko shariat ne haraam
qarar diya hai aur **Nabie Karim** ﷺ ne bhi
badi taqeed se mana farmaya hai.

Yaha surah Ahzaab ki wo aayat pesh ki
hai jo parde ke silsile mein naazil huyi jis
mein Sahabah ko hukam diya gaya ke
Nabie Karim ﷺ ki paak biwiyo se koi
saaman lenne ki zaroorat ho to saamne
jaakar na len, balke parde ki aad mein se
le kabhi aisa hota hai ke ghar mein se koi
bartan lena hota hai, ya zaroorat ki koi
chiz maagni padti hai, jaise ghar mein se
doodh ka bartan maagna pada, aur ghar

mein koi mard nahi hota is liye aurto se ye chiz maagne ki zaroorat pesh aati hai, aise mauqe par dono is tarah aamne saamne ho ke ek doosre ko dekh rahe ho is ki ijaazat nahi hai.

Yaah mufasssireen ne likhte hai ke ye hukam us jamat ko diya ja raha hai jo ummate muhaamadiya mein sab se ziyada paakiza jamat yani Sahabah hai, aur jin ke mutalliq hukam diya ja raha hai wo **Nabie Karim** ﷺ ki paak biwiya hai, jo ummat ki maa-e hai jin se ziyada paakiza aurte aur kahi nahi mil sakti us se is hukam ka andaza lagaya ja sakta hai.

Aaj kal log kehte hai ke is tarah aamne saamne hone mein kya haraj hai jab ke humara dil to paak hai, humare dil mein to koi mel nahi hai to nauzu billah hum **Allah** ki panah chahte yaha jo hukam diya ja raha hai wo bhi faida hai? is liye ke is hukm ka jo faida wo is aayat mein batlaya ja raha hai, is par gor karne ki zaroorat hai, **Allah Taala** farmate hai ye chiz tumhare dilo ko aur in ke dilo ko paak rakhne wali hai kisi mard ke saamne koi ajnabi aurat aaye aur dil mein waswasa na aaye, ye ho nahi sakta, kaisa hi paakizah aadmi Q na ho, dil ke waswase (khayal) se to wo bhi bacch nahi sakta is

liye yaha iska khas ehtimam karaya gaya, ke koi chiz lene ki zaroorat pesh aaye tab bhi parde ki aad mein li jaae jab is ka hukam diya gaya to tanhaai mein milne ki ijazat kaha di jaayegi?

Hazrat Uqbah Bin Aamir^{رضي الله عنه} farmate hai **Nabie Karim**^ﷺ ne irshad farmaya: ajnabi aurto ke paas tanhaai mein jaane se bacho ek ansari sahabi ne arz kiya Ae Allah ke Rasool! “Devar” yani shauhar ke bhai ke baare mein kya farmate hai? isse bhi tanhaai mein milne se bachna zaroori hai? **Nabie Karim**^ﷺ ne irshad farmaya devar se bachna to aisa zaroori hai jaise maut se bacha jaata hai. Shauhar ke rishtedaar shauhar ka bada ya chota bhai bhatija ya chacha zad bhai murad hai. Riwaayat mein hai ke agar us aurat ka shauhar, saga bhai, beta, baap, waha maujood ho to is soorat mein ghar mein daakhil ho sakte hai, lekin agar ghar mein mahram na ho aur wo aurat ghar mein tanhaa akeli ho to is surat mein shariat ijazat nahi deti ke koi mard is ghar mein dakhil ho.

Devar aur doosre rishtedaar jaise shohar ka bada bhai, ya chota bhai, us ke chacha zad bhai, ya bhatije, vagerah ke saath tanhaai ki nobat aae usse bachna aisa hi zaroori hai jaise maut se bacha jaata hai,

is liye ke ye sab to ghar ke log hai doosre logo ke liye tanhaai ikhtiyaar karna itna aasan nahi hota is liye ke jab log dekhenge to poochhenge ke is ke ghar mein kyu gaya tha? lekin ye sab ghar ke log hone ki wajah se un ke mutalliq koi aisa sochega bhi nahi, aur agar khuda na khasta koi aisi vesi baat pesh aagayi to “ghar ka bhedi lanka dhaye” jaisa masala ho jaayega, in se jitna khatra ho sakta hai wo zaahir hai aur us ke natije mein jo burai peda hogi wo aisi hogi ke rukne ka naam na legi aur aaj kal to aisi bohut si shikayate aati rehti hai, **Nabie Karim** ﷺ ne isse bachne ki badi takeed farmayi hai.

Aaj kaal hamara samaj be-pardagi ka itna ziyada shikar ho chuka hai ke agar koi bechari deendar ladki kisi ke ghar mein bahu ban kar jaati hai, aur wo apne shauhar ke bhai se parda karti hai to saas isse naraaz ho jaati hai, aur is ko ‘taana’ deti hai aur isse jhagda karti hai saas kehti hai ke achha ab tu mere hi beto se parda karegi? inhi se tujhe khatra lagta hai, “nauzu billah” Allah ke Rasool jis ke baare mein ye farmate hai, ke shauhar ka bhai maut ka darja rakhta hai, aur ek aurat usse bachne ka ehtimam karti hai to use ‘taana’ diya jata hai phir is ki waja se saas apni bahu ki dushman ban jaati

hai, aur is ko tarah tarah se pareshan karti hai, balke baaz jaga to yaha tak sunne mein aaya ke wo apne beto se kehti hai ke use talaq de kar alag kardo, humari ye jahalat muashre aur samaj ko kaha tak pohchane wali hai is liye in cheezo ka jaan-na aur apne ghar walo aise masail ka batana behaad zaroori hai.

Hazrat Abdullah Bin Abbas^{رضي الله عنه} farmate hai ke Nabie Karim^ﷺ ne irshad farmaya: tum mein se koi kisi aurat ke saath tanhaai mein na rahe, magar ye ke us ka mahram waha maujood ho.

Agar us ka shauhar waha maujood hai tab to thik hai, warna uska baap, bhai, bhanja, wagherah koi na koi mahram waha maujood ho tab hi usko mile, aur baat cheet kare, is ke bager koi aadmi tanhaai mein kisi aurat ke saath na rahe.

Hazrat Buraida^{رضي الله عنه} farmate hai **Nabie Karim^ﷺ** ne irshad farmaya: mujahideen ki aurto ki hurmat in logo par jo gharo mein hai apni maa-o ki hurmat ki tarah hai jo log gharo par hai, aur jihad mein jane wale kisi aadmi ke ghar walo ki zaroorate पूरी karne uske ghar par jaate hai phir is bunyad par (aankh lad gayee aur galat talluq qaa'im kar ke) khayanat ki, un ko qayamat ke din khada kiya jayega (aur jo aadmi allah ke raste mein

gaya tha usse) kaha jayega tu is ki nekiyo mein se jitni chahe le le, yaha tak ke tera dil khush ho jae Hazrat Buraida^{رضي} farmate hai ye irshad farma kar **Nabie Karim** ﷺ hamari taraf mutwajeh huve, aur farmaya tumhara kya khayal (yani kya wo kisi bhi tarah ki kami par razi hoga). Jihad jo log deen ki nisbat par kahi safar par jaate hai, jaise tableegh jamat mein nikalte hai, ya jihad mein nikalte hai aur aam tor par us zamane mein jihad hi ka silsila jaari tha is liye ghar mein mard nahi hota aur jaane wala bhi ye samaj kar ke amanat-dari se dosti ka haq nibhayega, khud hi keh jata hai mere ghar ki zaroorato khayal rakhna, agar kuch bazaar lana ho ya bahar se kisi chiz ki zaroorat ho to poori kardena, aur is nisbat par ghar par aana jaana ho to aise aadmi ko chahiye ke jis tarah apni maa ki izzat aabroo aur hurmat ka lihaz karta hai isi tarah safar mein jaane walo ki auro ki hurmat ka bhi lihaz rakhe. Tumhara kya khayal hai, ka matlab ye hai ke agar hamare saamne bahut saari daulat rakhi jae, aur wo bhi aise mauqe par jab ke hume uski sakht zaroorat ho, aur phir kaha jae is mein jitna chaho le lo, to hum us mein se kuch bhi chodenge? Kuch bhi nahi chhodenge balke sab hi lelenge, matlab ye hai wo us ki koi neki nahi chodega.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.